VEDAS

Source of every philosophy that makes sense

SANJEEV NEWAR

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that makes sense

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Source of every philosophy that makes sense

Know how all true philosophies echo the spirit of Vedic religion

SANJEEV NEWAR

Vedas - Source Of Every Philosophy That Makes Sense

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Preface

There is a famous phrase in Rigveda – Ekam Sadvipra Bahudha Vadanti (एकं सद्वप्रिा बहुधा वदन्ति) that means – **Wise people explain the same truth in different manners.**

The objective of this chapter is to adopt this spirit and reconcile the apparent differences among various philosophies and prepare ground for their unity**. Lack of unity among the wisdom oriented population of the world is one reason why foolish / wily forces appear to be dominating.** And hence, especially in the present turbulent era, it becomes utmost important that we seek commonalities rather than espouse differences.

Bharat (now known as India) has been the birthplace of many great philosophies. Philosophy seems to be a second nature of this geography. You would find a philosopher in every other Aam Admi on the street. Hence, it becomes utmost necessary to differentiate philosophies of the wise from philosophies of the unwise.

This Rigveda message acts as a double-edged sword. If we use it as a ploy to compromise and seek commonality with views of every other person, we may end up having a large pile of garbage without anything substantial. Unfortunately, that is what mostly happens. The grounds of compromise are too hollow and sketchy. They are restricted to populist slogans and hence true unity never comes. It remains an opportunistic alliance that breaks down on every other pretext.

My interest in spiritual philosophies began around the same time a child realizes what death is and sees people closing their eyes and not coming back to hug them again.

I studied all major philosophies to find out what happens after

the eyes close. I practiced different methods.

Then I discovered Vedas and found them to contain the source-code that empowers every philosophy that made sense.

Vedas gave me an approach to look beyond the apparent contradictions in these philosophies and see how they all speak the same truth in different lingos.

I wrote this book so that a truth-seeker like me, who knows his time is limited in this world before the eyes close forever, can convincingly define his direction than be confused over which is a better philosophy.

All major philosophies have the same common source and destination. I hope I am able to exhibit this in this small book.

The book is different from usual books on philosophies due to my deliberate attempt to eliminate all jargons that flower a typical book on this subject. My focus is to make things as simple and intuitive as they are, so that we waste less time showcasing and appreciating intellectualism, and invest more time in making best use of remaining time in life to prepare for whatever comes after the eyes close.

Tameva Viditvaati Mrityumeti, Nanyah Pantha Vidayate Anayay!

This knowledge alone can defeat death. Nothing else works.

Sanjeev Newar
May 2018
Somewhere in this infinite universe.

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Chapter 1

Vedas - Fountainhead of all philosophies

In this chapter, we would attempt to create the ground for unity among all major spiritual philosophies based on truly firm principles. For sake of readability, we will keep the language simple and avoid cryptic references. It is perhaps the first time that such a holistic view of various philosophies is being presented in this manner. If there are errors, I humbly accept it, as the motto has always been – **we do not attempt to provide the final truth in a capsule. We merely try to show the path for each of us to explore.**

Why contradictions in different philosophies?

There are several obvious and not-so-obvious reasons:

First confusion

All philosophies start with an attempt to model the perceptions of the world in a manner that we can unzderstand them easily and generate lessons for future.

To model the perceptions and be able to communicate them we need to have the following:

- Certain **definitions** to define the entities.
- Certain **frameworks** that establish relationships among these entities.
- Certain generalized **principles** based on these frameworks.

Often the same words are used to define different things in different philosophies. The use of same words to define different things is the first prime source of contradictions.

Students of philosophy are found fighting mostly over what is God and what is the soul. **The reality is that God and soul are definitions.** Depending upon how we define these entities, the relationship between soul and God would differ.

Please note that truth is **beyond** definitions.

Definitions are merely means to comprehend the truth better through our bounded intellect by using frameworks and developing fundamental principles.

An added advantage is that definitions help us exchange each others' experiences so as to enhance our understanding better.

When someone says turmeric is good for teeth, we all under-

stand what turmeric is and what is teeth, and hence, we can derive benefits from these definitions. Had there been no such definitions or each of us would have defined 'teeth' differently, we might have been suffering from a severe toothache even though remedy was simple!

Coming back to definitions in philosophy, while there is rough standardization in definitions of entities like God, soul, salvation, **there are enough differences to cause disputes.**

It is like a field of Finance where Return on Capital Employed (ROCE) is a popular ratio used to evaluate the efficiency of a company. However, there is no unanimity over what Capital would exactly mean. For some companies, Capital includes short-term loans as well. For others, even long-term loans are not included. Different experts come with different numbers of the same ratio. Often there are debates and even PhDs on what should be right definition of "Capital" for a particular industry. However, the point is that "Capital" still remains a definition. If we apply the same definition of Capital on manufacturing firms as well as a bank, we would have totally meaningless comparative analysis.

This meaningless debate does acquire centerstage in the field of philosophy. Perhaps because most students of philosophy are not very comfortable with scientific approach! They waste time arguing about definitions rather than analyzing the concepts. Modern science is smarter in this regard. The first step in modern science is to clearly define the terms in as much specific detail as possible. This emininates all debates due to subtle differences in what you and I may interpret a word to be.

For example, energy in science is not any divine power, neither a feeling of enthusiasm. It is product of Force and Displacement.

Force is, again, not the impact of your punch. Force is mass multiplied by acceleration.

In philosophy, concepts are not clearly defined and vagueness leads to unfruitful debates that could have settled merely by agreeing to define them precisely. We keep using the same terms, stretching their meanings a bit here and there and eventually end up comparing the same term with even opposite meanings!

Consider for example the following:

Islam = Peace

Rest = Peace

Death = Rest

Poison = Death

Hence , Islam = Poison

(deeds of ISIS, Al Qaeda, Zakir Naik only make such concept-shifts appear more plausible!)

Second confusion

A second confusion comes when some definitions of Philosophy "A" are used in the framework of Philosophy "B" and compared with principles of Philosophy "C." Any student of algebra would tell us that we cannot use definitions of X and Y from one problem, definition of Z from another problem and still be able to solve the third problem. Each problem must have its own definitions and equations.

For example, terms like God, soul, etc. has different definitions in different philosophies.

We have to ensure that we use the correct definitions for each philosophy to understand it correctly and do not mix them.

Third confusion

The third confusion comes out of **package deal** problem. Each philosophy has certain core tenets. Then there are extensions of the core tenets. Further, after the founder has died, his/ her followers keep adding more concepts to the philosophy. Even rituals, practices, and assumptions are added upon. Then the entire package is sold in the market. **Either we have to buy the entire package or nothing.**

It is impossible for any truly rational person to be in full agreement with the complete package without an element of doubt. Such people are not welcome to be a follower.

Instead, the group of ardent followers largely includes people who keep ego above reason, emotions above rationale.

Instead of being truth-seekers, they become defenders of the total package.

Instead of being students of the subject, they become security guards of the package manufactuerers.

A whole game of conquest and expansion and inter-rivalry among different package manufacturers begins and the core purpose as well as core tenets of philosophies are sidelined in more showy aspects of the marketing departments manufacturing companies.

Fourth confusion

The fourth confusion comes due to commercialization. Many philosophers become philosophers primarily because they know philosophy sells. They would model their verbose but seductive talks to suit their client needs and harp on the emotional pull. They bring further confusion in the business of philosophy and ensure that the common man is eternally confused. Some students find the dialogues of such philosophers quite enchanting and repeat them to create their own impressions without knowing what they mean.

We have a fully developed philosophy market today comprising most hollow philosophies to truly deep ones but converted into publishing houses offering package deals. Too much of variety does not help the consumer in this case. It only adds to his woes by keeping him eternally confused.

Fifth confusion

The fifth and truly genuine cause of confusion comes from the very fact that many of these philosophies emerged in different periods of history to address different needs of their periods.

These philosophies were also impacted by the competencies, inclinations, education and background of their founders.

They have to be understood in their own contexts. Any extension that is out of context would be dangerous and detrimental to interests of society and individual.

If we attempt to clean the major philosophies of these factors of confusion, we will find that most point to the same direction.

Let us see how:

Vedic Philosophy

Vedas offer a variety of models to understand the world around and our place in it. When it comes to issues of God, soul, etc, it offers a very intuitive model that was equally succinctly presented by Swami Dayanand Saraswati – the social reformer considered reviver of Vedic philosophy in modern era

- It defines 'I' who is a source of consciousness witnessing everything around as **'Soul' (S).** There can be no denying its existence **because if it is denied, then who is denying it?**

- It sees the world around which is different from the 'I' and defines it as **'Nature' (N).**

- It observes that the world around is being managed very smartly as per unchangeable laws. It defines the source of this smartness as Ishwar or **'God' (G).**

It proceeds further to define the various properties of Soul, Nature, and God. For example,

- A variety of life forms and the fact that soul is beyond physical entities implies that soul is undestroyable via physical things. Weapons can't rupture it, fire cannot burn it, water cannot dissolve it, air cannot wither it. Hence, the soul is immortal.

- The soul has limited knowledge at a given point in time.

- The soul seeks happiness and eradication of miseries.

- Soul has free-will.
- **Nature** is inert and simply a puppet in the hands of unchangeable laws. Even the mind and source of sense-organs are inert.
- **God** is smart because it is working smartly.
- Since the universe is infinite in scope and complexities, God is also infinitely intelligent.
- Since God works for our benefits, He is kind.
- Since He ensures we do not skip our pursuit of happiness through right actions, He also punishes us through the law of Karma and hence, He is just.

Self-introspection can also help us detail this knowledge even further. Notice how intuitive is all this. But as we get into more and more subtle detail, we are forced to have a subtler and subtler mind that can observe these subtle details. This is what Yog Sadhana is all about. This would be a separate topic in itself. For now, let us summarize the Vedic Philosophy:

Vedic Philosophy defines three eternal entities – God, Soul, and Nature – that always existed and will always exist. This model is very honest because we all see this directly in our lives.

Vedic philosophy further states that:

- Creation and dissolution happen in continuous cycles.
- There comes a state when each soul is no more freely-willed. Either soul becomes unconscious during dissolution phase or acts as per will of God after achieving salvation.

- Nature also comes to its root form and under full control of God.
- The three act as one single entity with one single command governing them.

If we talk about the present, soul S has a separate Free-Will and nature N is governed by God G as well as Soul S. But in the state of dissolution, both S and N act as per will of God G.

Then again creation happens and then once creation is complete, N and S separate out. This goes on and one like day and night.

Note that all these are definitions and very intuitive from introspection and common observation.

Someone may ask – Does that mean God does not exist and, in reality, we are only 'defining' or 'creating' it for our own convenience?

The answer is that this question itself has little relevance. Actually, the same question can be raised for each and every entity in the world. The chair on which we sit is also defined for our convenience. In reality, it is only empty inter-atomic space that our eyes cannot see due to limited vision, but we use it to sit down.

The reality is simply that we have an aid to sit down and relax. One cannot deny that. Whether you call it a chair, or you call each limb of the chair by a different name, or you call each atom differently, or you name each point in inter-atomic space by a different x,y,z coordinate matters least. That is only a definition. That does not change reality.

Similarly, God, Soul, Nature are words to define certain

concepts. **The very fact that we define them from our own observations implies that they are real.** But whether you call something like God or three traits of this God as ODG and the rest as GOD or whatever is only a naming convention.

I can define you as one single person or a group of 2 eyes, two nostrils, one mouth, two ears, etc. or in any other way I choose. But YOU as a concept exist!

In the same vein, no one can deny that God G, Soul S and Nature N of Vedas exist.

Advaita (Vedanta) philosophy and Vedas

Advaita tackles the same problem differently and uses some different definitions.

It defines, G+S+N = Brahma (B).

Since there is a sufficiently long period when S and N act as per will of G alone, it says that ultimately everything is Brahma.

It says that whatever exists in the world is Brahma. I am Brahma, you are Brahma, the table is Brahma, God is Brahma. **Note that this is NOT a prediction or claim. It is a DEFINITION.**

It further states that Soul S does not realize that it is eventually going to lose its free-will and act as per will of Brahma during the phase of dissolution or salvation.

This loss of free-will does not mean soul becomes captive. It is just that it does not act against the will of God as it does today because it is smarter then. Suppose I give you a beautiful glass toy. So far you are dumb; you may desire to break it for the sake of

adventure. But if you are smart and fully understand the futility of breaking it, you would keep it safe. This does not mean that as a smart person you are imprisoned to prevent you from breaking of the toy. It is just that as a smart person, you don't have the urge to break the toy. You have synced your urge with urge of the sensible mind. You simply do what is best and do not act stupid just to prove you are free.

Advaita states that we should all attempt to come closer to our most desirable state of being 'uni'-willed with Brahma. The impediment is Maya or ignorance. And the way to get rid of it is to realize that this world is temporary, and Brahma is the reality.

In Vedic philosophy, **Maya is called Avidya.** And it also appeals to strive to have renunciation from temporary and conduct of actions for achievement of permanent.

We see that if we replace Maya with Avidya, and Brahma with G+S+N, Advaita and Vedic Philosophy are one and same.

The great Shankaracharya, who first gave this Advaita philosophy in this form, himself stated that ultimately Brahma again divides into G+S+N and then Soul S again becomes one with Brahma. **There is absolutely no difference in two philosophies.**

But as we said, the problem comes when we take philosophies as package deals. What happened was that later followers started mistaking Brahma for G, and gave a ridiculous philosophy that we are already God. Only Maya prevents us from believing so. The very philosophy which was supposed to excite us to put worthy efforts to get rid of ignorance made us a passive society. So passive, that the era of slavery can be significantly correlated with this Neo-Vedantic modification of original Advaita theory. Where

when time demands us to fight the villains, we find an excuse to escape deluding in our self-proclaimed Brahma status. Ignoring the fact that Maya has to be ripped apart through vigorous actions towards call of duty.

This error perhaps happened because Vedas clearly state that God G is omnipresent. And hence, Brahma being G+S+N (a superset) also has to be omnipresent. Therefore, omnipresence and omnipotence of God started being attributed to each Soul S and each point of Nature N as well.

Those who could not control their bladders started fooling themselves to believe that they can control the whole universe! Moreover, if that was not enough, they started looking at everything and everyone as God.

- Why fight an enemy who is killing our men and raping our women?
- Why counter the looters?
- After all, the looter and the looted, the rapist and the raped, the killed and the killer are all one same God!

They forgot that Maya does not get eradicated by being an ostrich. The only way to eradicate Maya is by being proactive in worldly actions for a higher cause and being extra-energetic about countering the nuisances of health, society and world. If that had not been the case, even Acharya Shankar would have lived hiding in a cave chanting 'Aham Brahmasmi' rather than taking such arduous journeys across the whole country to establish a Vedic religion and in process die a premature death!

During Acharya Shankars's time, a very defeatist interpretation

of Jainism/ Buddhism was getting popular. This was based on the assumption that ultimately everything would end in a big zero. The way out is to deny the Supreme and deny intuitive proactive responses to real-life through passive denial. **The country of warriors was turning into the land of escapists.** He counter-argued that **whatever could be proved by considering that everything would end in ZERO can also be explained by considering that ultimately everything would tend towards infinite potential – Brahma.**

Such was the impact of his charisma and arguments that Vedic Dharma got established forever and impacted all philosophies of the land. Every philosophy had to upgrade itself due to brlliance of Acharya.

We see that Vedic Philosophy as propounded by Swami Dayanand Saraswati and Advaita as propounded by Acharya Shankar, both point towards the same concepts from different approaches.

Neo-Advaita that is marketed today is a later day aberration due to package-deal.

Buddhism and Vedas

Buddhism emerged at a time when mindless rituals were considered ways to reach God or salvation. **Vedic verses were stretched out of context to suit ritualistic meanings.** This led to the great decadence of society, and subtler philosophical aspects of Dharma were getting wiped out.

Under such situations, Buddha gave a very practical concept – that the only reality I know 100% is 'I.' This 'I' is impacted by many

factors and hence keeps varying from time to time. To understand more subtle concepts, first this 'I' should be understood and controlled properly. He laid stress on

- moral virtues
- meditation and
- self-control

Because all nuisances were happening in the name of Vedas, he denied Vedas. Though, in spirit he was following exactly the Vedas by teaching that blind mugging up of some scriptures and implementing them literally will only make us dumber. His focus was to end blind belief, and hence his philosophy focused on that. The name Buddha itself means intellect.

It's an irony that the same Buddhism later transformed into the most superstitious cult we know today through the package deal phenomena.

If we look at core philosophy, what Vedas call as **God G is defined as 'Laws of Nature'** by Buddhists. Even atheism does the same.

Also, Buddhists believe that Soul is NOT eternal and keeps changing every moment. This is also as per Vedas if we understand that

Soul (Buddhist definition) = Soul (Vedas) + Mind.

Vedas state that Mind is attached with Soul and Mind keeps changing as per its experiences and actions. Both philosophies say the same thing but define the terms a bit differently. Also

Nirvana (Buddhism) = Mukti (Vedas)

The Zero philosophy of Buddhism is also in lines with Vedas. Because in Mukti, the uncontrolled fluctuations of mind tend to Zero. Since Buddhist Soul also includes Mind, it states that ultimately fluctuations or rather the manifest function of mind will become Zero. In other words, the way we see the world cannot exist for us when fluctuations of mind are zero. But since the very context in which Buddhism emerged did not allow further exploration of the concept of Soul by its followers, this Zeroism of Buddhism could not be expressed in more clearer framework. This resulted in Buddhism becoming an escapist cult in many places. **But if you consider the core essence of stillness of mind from fluctuations, that is exactly in lines of Vedas.**

Interestingly, the ten characteristics of Dharma as defined in Manu Smriti appear almost in the same form in Buddhist texts as well as Jainism that we shall discuss next.

The action-oriented Buddhism of Shaolin temple is a near-replica of Vedic philosophy in its approach, lifestyle, food, practices etc.

We will discuss Buddhism and Vedas in further details, in the third chapter.

Jainism and Vedas

The core ideology of Jainism also emphasized on basic tenets of Vedic conduct to de-emphasize focus on blinded rituals in the name of Vedas. Like Buddhism, they also define **God G of Vedas as 'Laws of Nature'.**

They say that universe in unchanging which is a variation of

Vedic principle that universe does not get destroyed permanently and the material forming universe is ever-existent.

Jainism defines God as those elated souls that have removed all seeds of ignorance.

God (Jainism) = Soul of Vedas that has achieved Salvation.

Sikhism and Vedas

Sikhism is nothing but Vedic philosophy in action without emphasis on verbatim belief on any particular text. We will discuss Sikhism and Vedas in next chapter.

Atheism and Vedas

Atheism basically denies the concept of 'God' as given by Semitic religion of Church. However, it has no basis to refute the God of Vedas. Perhaps the only two objections are:

- The word God evokes different emotions due to its more prominent association with an anthropomorphic (human-like) Emperor of the world. This can be eliminated by using a different phrase instead of God. Let's call that 'Source behind all Laws of Nature.'
- A second objection is an anathema against the optimistic perception that Laws of Nature are there to help us. But this is only a psychological problem that certain people tend to avoid optimism and yet seek happiness in their own lives indirectly! This pessimism in a very hardcore small group of atheist also emanates from repulsion against the hype of a merciful, forgiving God that is emphasized by Bible.

But if you suggest that Vedic God does not change His laws a bit, then even this objection is taken care of.

If atheism is associated with modern scientists, then scientists like Einstein only objected to the Biblical God. They could not explore the Vedic God due to lack of access to such a philosophy. **But whatever views Einstein suggested for God was very much in lines of Vedas** – an impartial God, who does not change his laws and meddle with our personal lives.

Christianity / Islam and Vedas

Christianity and Islam emerged in those geographies and those eras where superstitions and ignorance abounded the society. To expect such societies to understand or teach subtle concepts of Eastern Philosophies that emerge only after a very fine control of the mind is a bit too much. Christianity and Islam offered more simplistic philosophies for their target audience.

It was impossible for such a society to conceive of any entity that cannot be seen directly with eyes.

- The notion of God being above 7 or 4 skies came up.
- To prevent people from conducting sins, fear of punishment by such a God was inculcated.
- To offer carrots, the concept of forgiving and mercy were created.
- To explain and give examples of these properties of God, a lot of stories were created that included God, angels, Satan, miracles, heaven, hell, and prophets. **Even today, we often tend to use such models to control small children**

though their long-term effects on personality are a matter of great controversy.

As modern science progressed, Christian society gradually gave up its insistence on Biblical superiority. And thus, it progressed like anything. Islam could not progress due to political reasons. Hindu society today is a hybrid of liberal concepts, Islamic influence, and pre-Islamic distortions. It stands in the middle like Dhritrashtra.

But if you look at the core of Christian and Islamic philosophies (and not later day packages), their aim was to define an entity that ensures that all our actions are accounted for, and we get rewards for good deeds as well as punishment for bad deeds. **A completely binary version of any Eastern Philosophy would simplify into these philosophies.**

Conventional/ Modern Hinduism and Vedas

Conventional Hinduism comprises a vast mix of a variety of worship methods, rituals, social customs and practices. The core philosophy behind this is that all souls are worth being respected which is sourced from Vedas. Hinduism attempts to incorporate in a 'non-confronting' manner every possible ideology that tends to influence it. It's like the river Ganga that emerges as a pure stream of healing water in Gomukh glacier but becomes a carrier of enormous gallons of water by the time it reaches Gangasagar in the Bay of Bengal.

Hinduism today embraces Christianity, Islam, Buddhism, Atheism, Miracle Stories as well as Vedas that form the origin.

The Vedic philosophy of 'Vasudhaiva Kutumbakam' (The Entire world is my own family but extended to 'entire world's

philosophy is my own philosophy') that forms basis of this all-encompassing panorama of Hinduism is indeed a noble concept.

The very name 'Hinduism' testifies this.

As per needs of the time, Hinduism gave very relevant models to help societies of that particular era meet the real challenges. Neo-Vedanta and atheistic Buddhism was countered by a variety of philosophies that considered God as an entity with a form with whom human-like emotions could be evoked. Idol worship began. When that started giving rise to too much of casteism and superstitions, and the society was getting directionless in an era of attacks by invaders and lustful lives of rulers in the name of emulating Sri Krishna's fictitious gopi tales, an ideal model of Sri Ram was promoted. Similarly, the valor of Durga was emphasized. All this led to moral strengthening and preservation of valor preventing us from getting wiped away like Iran and Afghanistan.

The philosophy was simple – keep evolving to address immediate requirements without getting into confrontations.

But in its over-zealousness for embracing the entire world without risk of any potential confrontations, it could not leave out the black-sheep of the family – the villains. The short-sightedness led to much more challenging problems in long term. Also, the humility to slow up own speed to keep pace with the laggards to avoid confrontations with them made modern Hinduism lazy and coward. Hinduism included vices like caste system, gender discrimination, superstitions, fatalism, servility, ambiguity, grave worship over the course which were not present in its source nor can be justified in any logical manner. Bulks of them were collected in very recent times in order to solve short-term challenges without confrontations or addressing the roots.

Hinduism would fight against any attempt to be cleansed of these to maintain its non-confrontational image. It would rather fight the internal voices that emerge against the AIDS disease that weaken us from within than see this AIDS as the cause of being bugged regularly by pettiest of external force. And instead of confronting the cause it would confront the internal voices that demand cleansing.

Hinduism comprises even completely conflicting views of almost everything and yet revers all these conflicts to prevent any confrontation today.

There is that great story of King Harishchandra, who would rather sell his own wife and children than confront the unreasonable demands of an outsider. King Rantideva preferred to have his wife and son die of hunger to feed the guest. Such modern Hindu folk tales where an external entity TESTS the hero and gives him a pass certificate when he tortures himself and his closed ones to meet the most ridiculous demands of the external entity form basis of our psyche.

Yes, if you consider 'Vasudhaiva Kutumbakam', 'Atithi Devo Bhava' (Guest is great) and non-confrontation with outsiders as the ONLY philosophies of the Vedas, then modern Hinduism follows this better than any other philosophy. However if we keep aside this zeal to internalize as many external packages as possible so as to avoid confrontations and become a 'mother package' we see that modern Hinduism is an attempt to seek peace and universal brotherhood in lines of all other major philosophies..

Summary

I just gave examples from some of the major philosophies of the

world to demonstrate how they all point to the same direction. It is high time that

- We all shed the superfluous differences and embrace each other as part of one single family.
- We should learn from our mistakes and limitations and understand the truth better. That is exactly why humans have natural urge to live in society.
- Instead of harping on differences, all well-intentioned forces should integrate together in the pursuit of truth.
- We should proactively debate each other, analyze each other, even refute each other – but not with the purpose of ego-satisfaction or winning a war, but to genuinely understand truth better in a compassionate matter.
- We should be wary of only those forces that do not possess this genuine intention.

This mutual collaborative truth-seeking is the source behind all philosophies of the world. **This Vedic religion is the fountainhead of all philosophies.** Let this be the starting point. Let this be our mantra:

'I promise to accept truth through a continuous process of rejecting falsehood every moment to best of my abilities in the most sincere manner.'

Chapter 2

Sikhism and Vedas

Sikhism represents a tradition that every Indian is proud of. The Sikh Gurus have inspired us in an era that was perhaps the most challenging phase of our history. One cannot forget the contributions of Sikh Gurus and their selfless sacrifices to consolidate the society, to provide them direction and overthrow the rule of invaders. That is why the Sikh Gurus are revered not only by Sikhs but all nationalists in general as role models.

The medieval era represents the darkest phase of our society. Internally, we were being eroded by termites of casteism, gender discrimination and overt ritualism dissociated from Vedas, and externally, we were being butchered by a tribe of the most uncivilized society of West Asia – read the Ghaznis, Khiljis, Mughals, Slaves, Tughlaqs, etc.

The Sikh gurus, in these turbulent times, lit the lamp of Vedic wisdom and steered the society towards the fundamental tenets of

our culture – **rationalism, actions, and compassion.**

Often there is a dispute over whether Sikhism is part of Hinduism or a separate religion. In our view, this is a meaningless debate because the word Hinduism has different connotations. From a western mindset, Hinduism represents a mix of very specific rituals associated with casteism, gender discrimination, and idol worship. If this is Hinduism, then Sikhs are definitely not Hindus.

However, if Hinduism is considered to mean **the culture that is inspired by the philosophy of Vedas, then perhaps not many sects are more Hindu than Sikhs.** Sikhism represents the message of Vedas in simple language of a layman.

Sikhism - Representation of Vedic wisdom

Let us see what makes Sikhism an extremely pure representation of **Vedic wisdom** (We shall ignore later day aberrations and focus on the key message of the great Gurus):

- Sikhism rejects birth-based casteism and believes in equality of all.
- Sikhism believes in gender equality.
- **Sikhism believes in the protection of cows** because it is one of the most useful gifts of God to humans.
- Sikhism believes in actions as means to achieve God. They reject a withdrawal from life.
- Sikhism believes in one single timeless shapeless omnipresent God whose best name is Onkaar (Om + Kaar).

This is almost verbatim translation of Yajurveda 40.8.

- Sikhism believes in the theory of Karma and rebirth.
- Sikhism refuses the concept of Heaven/ Hell and believes in salvation as the ultimate goal.
- Sikhism believes in Nama Smaran or understanding the names and properties of God as a way to achieve Him.
- Sikhism considers Maya or ignorance as an obstacle to salvation and urges to eradicate it through devotion, noble actions, and knowledge.
- Sikhism takes it as our utmost duty to fight against the injustice of any kind. The lives of Sikh gurus exemplify this.
- Sikhism considers entire humanity as one family and refuses to have different treatments for people of different beliefs and religions.

The list can continue further. Note that if we replace Sikhism in above lines with 'Vedic Dharma,' we would realize that the points still hold valid.

Vedas in Sikh texts

Let's know what Sikh texts say about Vedas.

- God created Vedas. (**Onkaar ved nirmaye**- Rag Ramkali Mahla 1 Onkar Shabd 1) Further, the Guru Granth Sahib very clearly elucidates on the glory of Vedas.
- With an order of God, Vedas were created so that humans can decide what is a virtue and what is a sin. (**Hari aagya**

hoye Ved paap punya vichaariya- Maru Dakhne Mahla 5 Shabd 17)

- No one can value the importance of Rigveda, Yajurveda, Samveda and Atharvaveda. (**Sam Ved, Rig, Yajur, Atharvan brahme mukh maaiya hai traigun, taakee keemat kah na sakai ko….-** Marusolahe Mahla 1 Shabd 17)

- God created a day, night, forests, greenery, water and four Vedas that are like four treasures. (**Chaar Ved chaare khaani**- Rag Maru Mahla 5 Shabd 17)

- How can glory of Vedas be stated whose knowledge is without end? (**Ved vakhaan kahahi ik kahiye, oh ve ant ant kin lahiye**- Vasant Ashtapadiyan Mahla 1.3)

- Of the infinite texts, Vedas are the best. (**Asankh granth mukhi Ved paath**- Japuji 17)

- All the Shastras, Vedas, and ancient texts describe the Supreme Lord. (**Smriti sastra Ved puraan paar brahm ka karahi vakhiyaan**- Gaund Mahla 5 Shabd 17)

- Noble persons elucidate the glory of Vedas, but unfortunate people do not understand. (**Ved bakhiyaan karat saadhujan bhaagheen samjhat nahi khalu**- Todi Mahla 5 Shabd 26)

- Study of Vedas enhances knowledge by blessings of God. (**Kahant Veda gunant guniya**…- Sahaskriti Mahla 5.14)

- Analysis of Vedas, Shastras, and ancient texts enriches the entire family and makes them lucky. (**Ved puran saasatr**

vichaaram…. badbhaagi Naanak ko taaram- Gatha Mahla 5.20)

- Vedas describe the glory of one God. (**Kal mein ek naam kripaanidhi … ih vidhi Ved bataavai**- Rag Sortha Mahla 9 Shabd 5)

- Do not say that Vedas are false. False are those people who do not analyze. (**Ved katev kahahu mat jhoothe jhootha jo na vichaare**- Rag Prabhati Kabirji Shabd 3)

- Those who studied Vedas were called Vedis. They initiated noble virtuous acts. Listening to Rigveda, Samveda, Yajurveda and Atharveda destroyed all sins. (**Jinai Ved padhyo suvedi kahaaye… Padhe Sam Vedam Yajur Ved Kattham Rigam Ved paathayam kare bhaav hattham… Atharav Ved pathayam suniyo paap nathiyam**…- Dasham Guru Granth Sahib Vichitra Natak Adhyaya 4)

Glory of Vedas in Guru Granth Sahib

To check more examples of glory of Vedas in Guru Granth Sahib readers can refer following:

- Chauth upaaye chaare Veda- Rag Bilawal Mahla 1 Thiti

- Chache chaar Ved jin saaje chaare khani chaar juga- Rag Asa Mahla 1 Pati Likhi Shabd 9

- Oordh mool jis saakh talaaha chaar Ved jit laage- Gujri Ashtapadiyan Mahla 1.1

- Chare Ved hoye sachiyaar- Asadi Var Mahla 1 Var 13

- Chaturved mukh vachni uchre- Rag Gaudi Mahla 5 Shabd

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- Chaturved pooran hari naai Ramkali Mahla 5 Shabd 17
- Chaar pukaarahi na tu maane Ramkali Mahla 5 Shabd 12
- Chaar Ved jihwa bhane- Rag Sarang Mahla 5 Shabd 131
- Brahme ditte Ved Rag Malar Var Mahla 2 Var 3
- Chaare Ved Brahme kau diye padh padh kare vichari- Rag Asa Mahla 3 Shabd 22
- Chaare Ved Brahme np furmaayia- Maaru Solahe 3.22
- Chaare deeve chahu hath diye eka eki vaari- Vasant Hindol 1.1
- Vedu pukaare vaachiye vaani brahm biaas- Shreeraag Asht-padiyan 1.7
- Vedan ganh bole sach koi- Maajh Vaar Mahla 1 Vaar 12
- Deeva jale andhera jaai Ved paath mati paapan khaai- Raag Suhi
- Ved pukaarai punn paap surag narak ka veeu- Raag Saarang Vaar 1.16
- Gurumukhi parche Ved vichari- Raag Ramkali Sidh Gosht Shabd 28
- Puchhahu Ved pandatiyaan muthi vin maane- Rag Maaru Ashtpadiyan 1.6
- Man hath kine na paaiyo puchhahu Vedaam jaai- Shri Raag Vaar 3.10

- Smriti saasat Ved vakhaanai bharmai bhoola tat na jaanai- Rag Maajh Ashtpadiyan 3.18
- Veda mahi naam uttam so- Rag Ramkali Mahla 3 Aanand 19
- Hari jeeu ahankaar n bhaavai Ved kook sunaavahi- Rag Maaru 3.9
- Jugi jugi aapo aapna dharm hai sodh dekhahu Ved puraan- Rag Vilaaval 3.4
- Saasat Ved puraan pukaarahi dharam karahu shat karam dradaiya- Vilaaval Mahla 4.2
- Naanak vichaarahi sant jan chaar Ved kahande- Rag Gaudi Vaar 4.12
- Vaani brahm Ved dharam dradahu paap tajaaiya bal raam jeeu- Suhi Chhant 4.2
- Das ath chaar Ved sabh poochhahu jan naanak naam chhudaai jeeu- Maaru 4.8
- Smrat saasat Ved vakhaane jog gyaansidh sukh jaane- Rag Gaudi 5.111
- Ved puraan smrat bhane- Gaudi 5.144
- Saasat smrat Ved vichaare mahaapurushan iu kahiya- Rag Gaudi 5.162
- Ved saasat jan pukaarahi sunai nahi dora- Rag Aasa 5.152
- Saasat Ved smriti sabhi….- Gujri 5.2
- Chaar pukaarahi na tu maanahi- Ramkali 5.12

- Kahant Veda gunant guniya- Salok sahaskriti Mahla 5.14
- Ved puraan saasatr vichaaram- Gatha Mahla 5.20
- Ved puraan saadh sang- Rag Gaudi 9.6
- Ved puraan padhai ko ih gun simre hari ko naama- Rag Gaudi 9.7
- Ved puraan jaas gun gaavat taako naam hiye mein dhar re- Gaudi 9.9
- Ved puraan smriti ke mat sun nimash na hiye vasaavai- Rag Sorath 9.7

Condemnation of Vedas in Guru Granth Sahib

Guru Granth Sahib also consists of several verses that appear to be a condemnation of Vedas. These are often cited to prove that Sikhism is a separate cult.

However, this is a very childish argument. How can Guru Granth Sahib condemn Vedas when it also praises it to an extent that it calls Vedas divine and that those who do not appreciate Vedas as foolish?

In reality, the condemnation of Vedas relates to those people who only mug up Vedas but do not live their lives accordingly. Alternatively, those people who distort the message of Vedas by claiming to have expertise. The likes of Western Indologists and communist historians who see beef and wine in Vedas perfectly exemplify the target of this condemnation.

Moreover, why Guru Granth Sahib, Vedas themselves condemn such hypocrites.

Rigveda 1.164.39 very clearly announces –

"What can the Richas of Vedas do for a person who does not possess intellect."

Upanishads and Geeta also condemn a person who claims expertise in Vedas but does not preach.

If one reviews the Guru Granth Sahib dictionary by renowned Sikh scholar Tara Singhji, he will find a striking similarity between what he wrote on Vedas and what was written by Swami Dayanand. Not many know that Tara Singhji, considered to be father figure of modern Sikh movement, was a founder of Vishwa Hindu Parishad!

Conclusion

We see that Sikhism represents the essence of Vedic wisdom in simple language of common man and rejects all those external features that are wrongly associated with Hinduism.

Our humble reverence to the great Sikh Gurus, who saved the society by lighting the lamp of Vedic wisdom when there was utter darkness.

Let's now work to carry forward their noble legacy by living by this wisdom and bringing transformation in self, society and world through service, devotion, and actions.

Chapter 3

Buddhism and Vedas

Buddhism is often considered to be an anti-Vedic atheist philosophy. Today there are a huge number of schools and sects within Buddhism (exceeded perhaps only by Islam in terms of a number of divisions, sects, sub-sects within). But if we review the original teachings of Gautam Buddha, we find that he was only trying to teach the concepts of Vedas to best of his understanding.

Vocabulary of Buddhism

The vocabulary of Buddhism is adopted from prevailing literature.

- The word **Buddha** comes in Mahabharat Shantiparva 193/6 to mean 'intelligent.'
- **Bodhisatva** has been used for Sri Krishna in Shishupal Vadh 15/58 and its commentary by Vallabhdeva.

- **Bhikshu** again is a word denoting certain sage in Mahabharat Shantiparva 325/24 and Gautam Dharmasutra 3/2.
- **Shraman** comes in Brihadaranyak Upanishad and Gautam Dharmasutra.
- **Nirvana** comes from Deval Dharmasutra and so on.

The famous Buddhist chant of **Om Mani Padme** Hum speaks for itself on the glory of Om – that originates from Vedas and is an integral part of Hinduism.

Vedas in the teachings of Mahatma Buddha

In Sutta Nipat 192, Mahatma Buddha says that:

Vidwa Cha Vedehi Samechcha Dhammam Na Uchchavacham Gachhati Bhooripanjo.

People allow sense-organs to dominate and keep shuffling between high and low positions. But the scholar who understands Vedas understands Dharma and does not waver.

Sutta Nipat 503:

Yo Vedagu Gyanarato Sateema …….

One should support a person who is master of Vedas, contemplative, intelligent, helpful if one desires to inculcate similar traits.

Sutta Nipat 1059:

Yam Brahmanam Vedagum Abhijanjya Akinchanam Kamabhave Asattam……

One gets free from worldly pains if he/she can understand a

Vedic scholar, who has no wealth and free from attraction towards worldly things.

Sutta Nipat 1060:

Vidwa Cha So Vedagu Naro Idha Bhavabhave Sangam Imam Visajja…..

I state that one who understands the Vedas rejects attraction towards the world and becomes free from sins.

Sutta Nipat 846:

Na Vedagu Diththia Na Mutiya Sa Manameti Nahi Tanmayoso….

One who knows Vedas does not acquire false ego. He is not affected by hearsay and delusions.

Sutta Nipat 458:

Yadantagu Vedagu Yanjakaale Yassahuti Labhe Taras Ijjeti Broomi

I state that one who acquires Ahuti in Havan of a Vedic scholar gets success.

These are just a few examples from works of Mahatma Buddha.

Why Mahatma Buddha rejected Vedas

Many say that Mahatma Buddha rejected Vedas. However, this is far from the truth.

Mahatma Buddha did not reject Vedas per se, but he dismissed the malpractices happening in the name of Vedas.

For example, if we call someone – He is a Neta of India – today, he may get offended and feel as if we have called him corrupt and manipulative. This is not because Neta word in itself means 'corrupt', but because this is what we see of the so-called Netas today.

Similarly, when Mahatma Buddha questioned birth-based casteism, animal sacrifice, and other nonsense practices, he got answer that Vedas sanction so. Like any sane morally upright person would do, Mahatma Buddha stated that: **"If Vedas sanction these evil practices, then I reject Vedas."**

Had Gautam Buddha obtained an opportunity to study the actual Vedas and not go by the false notions prevailing, he could no way have issued such a statement.

If that had happened, then the country and the entire world would have been strong enough to counter barbaric attacks of West/ Central Asian tribals that have resulted in the greatest problem of last 1000 years – terrorism. But that was the destiny we had to face. Because there was none to propagate the philosophical foundation of Vedas instead of mechanical and often illogical ritualism in name of Vedas.

Basic precepts of Buddhism

If we review the basic precepts of Buddhism, they are simply Vedic teachings reworded. For example,

- The four cardinal truths on life, suffering, desire, cessation are straight from **Yoga and Nyaya Darshan.** In fact, Nyaya Darshan 1.2 echoes almost the same essence in as many words.

- The eight fold path is adequately covered in a variety of ways in all ancient texts – **Vedas, Manusmriti, Mahabharat and Yoga Darshan** for example.
- The emphasis on Ahimsa is adapted from **Yoga Darshan** that puts Ahimsa as the first essential discipline for progress in Yoga- the process of realizing self and God.
- Theory of rebirth and Law of Karma that Buddhism is built upon finds its foundation in **mantras of Vedas.**
- Rejection of birth-based caste system is also in lines with Vedas.
- Emphasis on meditation is straight adopted from the **Yoga Darshan** that itself is based on Vedas.
- The five commandments for Buddhists and especially monks are from **Yoga Darshan 1.2.3**

In summary, one can state that Buddhism, as preached by Gautam Buddha, was a system of morality based on Vedas.

Why was Mahatma Buddha atheist?

Mahatma Buddha was not an atheist. Atheism developed later. At best, Gautam Buddha can be said to be agnostic. He believed that first and foremost duty is to raise one's intellect level through the practice of a moral code of conduct and mind control.

Mahatma Buddha did not believe in arguments or debates. He had a very practical approach. Mahatma Buddha refused to either deny or acknowledge the presence of God or a supreme entity. He was content with teaching self-control and self-constraint and did

not take the trouble of attempting a solution of the great problems of Universe: How it began? Is it everlasting? Have I existed in past? Will I exist forever? etc.

Later philosophers of Buddhism did attempt to solve these mysteries through their own analysis, and that is how Buddhism developed so many branches and sects.

In Kula Mayukyaovad Majjhama Nikaya there is a reference where someone asked Gautam Buddha whether the world is everlasting. He replied, "Did I ever promise that I shall teach you whether the world is everlasting or not? If not, then do not press the inquiry." In Sabbasava Sutta, he suggests that such inquiries into self and universe are meaningless.

Mahatma Buddha focused on practical aspects and neglected the theoretical or metaphysical aspects. This was perhaps because he wanted to ensure that ritualistic malpractices do not overshadow the core essence of his teachings.

However, these are natural questions in any human being, and thus, later Buddhists had to make up for this deficiency in a variety of ways.

However, if we review the original philosophy of Mahatma Buddha, there is no evidence of him being atheist or anti-Vedic.

His attitude towards Vedas and Theism was that of indifference rather than rejection. In this indifference lied his Vedic Foundation. Because he eventually adopted only from the Vedas to form his ideology and strived to be an honest practitioner of - **"Accept the truth, reject the rest"** to best of his capability and intent.

Impact of Buddhism

Buddhism had a great impact during its times. It paved the way for rejection of distortions and external symbols towards nurture of morality. Since Buddhism did not challenge any of the key philosophical foundations of existing way of life – rebirth, the law of karma, emphasis on morality – it became popular not only in India and across Asia. However, soon it declined especially in India.

Decline of Buddhism

As Mahatma Buddha, himself said,

"The body contains within itself the power to renew its strength but also the causes that lead to its destruction."

In the case of Buddhism, the cause lied in its incompleteness. While it adopted the moral precepts of Vedas, it ignored the metaphysical foundations. While a whole generation of Buddhist philosophers did spring up later, they could not address the key metaphysical questions convincingly and cohesively on Self, Universe, and Unchangeable Laws. This may work for pragmatics but not for the truly philosophical minds.

A mind tired with illogical ways of life may find great reprieve in focusing purely on moral precepts and meditation. However, for someone who hails for a culture having a vast legacy of philosophical richness in every mundane and not-so-mundane aspect of life, there are more questions needed to be explored to quench the intellectual thirst.

Acharya Shankar debated with Buddhists of his era and proved that whatever Buddhism (of that era) argues by denying the

existence of God can also be explained by Adwait (One singular entity everywhere). For centuries, the debate between atheists and Vedic continued giving rise to a vast number of philosophical texts in India.

Later Buddhism tried to deny more clearly the existence of God and even that of the soul but could not give a satisfactory substitute. They believed in eternal, immutable law and never ending the chain of cause and effect.

However, in the absence of an entity ensuring that the laws work smartly and for our benefit, it was a blind alley: A religion without a deity!

A worshipper without an object of worship!

This forced Buddhists to evolve their own elaborate set of ceremonies, rituals, idols, chants and practices, but this only brought them in a rift with the original concepts. Some historians state that idol-worship began with Buddhism. All this kept splitting it into so many branches that are startlingly different at times. The religion supposed to be based on logic, intellect and mind-control has developed loads of superstitions, blind beliefs, tantra practices, witchcraft and myths of miracles. Today, the Divine Dalai Lama superstition has become the foundation of popular Buddhism.

The rift widened so much that the religion, which is said to have been based on a foundation of Non-Violence or Ahimsa, and which is said to have rejected Vedas because Vedas were perceived to sanction animal sacrifice, is one of the largest consumers of meat products today!

In many Buddhist places, they hang a board outside meat-shop that says: "Believe Us, This meat is not for you." The monks are

guilt-free in eating meat in these shops!!

When someone asked Dalai Lama while he was helping himself with a serving of meat, he said, **"I am Buddhist. I am not vegetarian!"**

Ironically, what is taught today across the world is that Mahatma Buddha got perturbed when he saw people carrying animals for sacrifice and hence rebelled! **Very few people perhaps know that the cult that had its very origin in Animal Rights is the largest killer of animals today! All for taste!**

Moreover, followers of Vedas – which were alleged to endorse animal killing in name of Vedic Yajnas – are today the greatest proponents of Animal Rights!

In fact, many sects of Buddhism believe that Mahatma Buddha died due to indigestion from consumption of pork offered as charity. (As per these sects whatever provided in charity must be consumed.)

Similarly, Buddhism, which started with rejecting man-made caste system, is itself now divided into so many sects/ sub-sects each having its own sect-specific practices. It is followers of Vedas who reject all man-made divisions and appeal for the oneness of entire humankind regardless of man-made rituals and beliefs. **The roles are completely reversed today.**

Coming back to the roots, Vedas seems to be the best way to emulate Gautam Buddha today!!

Buddhism could create appeal among other regions and can impress Christians today (Christianity derives its philosophical foundation in Buddhism and hence, it is the next logical bridge for

Christians to an evolved and more matured view of life). But for India, which has been home to a whole chain of eminent thinkers, the vagueness of Buddhism could not hold its appeal for long.

Today, whatever Buddhism prevails in India is primarily a reaction to the birth-based caste system and related rituals that are wrongly attributed to Vedas. Ask these neo-Buddhists what they know about Buddhism and they will respond that all they know is that Ambedkar adopted Buddhism to protest against caste system! Time to spread that real Hinduism of Vedas is anti-casteist.

Final blow to Buddhism

The final blow to Buddhism came from Islamic invasion in the medieval era. The Bamiyan Buddhas of Afghanistan are mute spectators of that gory period of history. Buddhism, by its very rejection of other aspects of life except moral precepts, became most vulnerable to Muslim attacks. **This has been the greatest damaging gift of Buddhist ideology to present era. The escapist Buddhist view that preferred to be neutral to all that happens with us in the world, coupled with a damaging caste system among Hindus, made sure that barbaric, uncivilized tribals could decimate us and establish their dominance.** Hinduism could still survive due to its inherent emphasis on realism, but Buddhism perished. And this untimely perish had further adverse outcomes on future of India in the form of philosophical downtime.

Though, Buddhism of Myanmar has learnt its lessons and is adopting a zero-tolerance approach to terrorism.

Ask any weight-trainer and he would tell that if one needs to build big biceps, one needs to focus on leg squats as well. Lop-sided

development does not work. It only causes injuries.

Similarly, mere focus on moral precepts does not work for society. One has to dwell into other aspects – society, politics, science, philosophy, metaphysics – for things to work out.

That is why Vedas emphasize and train on a vast variety of subjects.

While Buddhism adopted the moral precepts from Vedas, it made a blunder by ignoring the full picture, and that changed the path of history forever.

In fact, Buddhism was not supposed to be a distinct sect in the first place. It was merely supposed to be a philosophy focusing on moral aspects of life. Mahatma Buddha did not give any preaching on other aspects at all. The blunder was that his followers took his specific but narrow focus as a complete recipe of life.

Often we get so enamored by personalities that we lose the big picture. We consider fullness in whatever attracts our attention for long. For example, we witnessed the cricket drama for a month, and now there seems nothing more patriotic than winning a World Cup and recommending Bharat Ratna for a cricketer!

Similarly, most cults sprang up because the followers failed to consider the deeds and views of their role models as a critical PART of a bigger picture and instead considered completeness in that SMALL PART.

Mahatma Buddha considered eradication of misery as the Mission. While this is true, he took it to a narrow extreme and hence created a philosophy that was too pessimistic for the common man to be motivated enough for worthwhile actions. Or maybe he did

not have this intention, but this is what we observe from literature of that era.

This coupled with the absence of any discussions on the key questions that initiate spiritual thinking – Who am I? Will I die forever? Will this world end?, etc. – left no incentive for a layman to extend his efforts beyond sitting in an isolated place trying to control the mind. Why would then one make a sacrifice for the nation, fight the enemies and work for smiles on the face of his fellow-beings when he does not know clearly why he is doing so?

Today, psychologists would tell us that running away from miseries cannot bring the same level of motivation for worthwhile actions than a desire for greater happiness.

Avoidance of miseries because the world is full of miseries implies that one would naturally escape from worldly duties because even these performance of these duties would cause indulgence and hence miseries.

After all, Buddhist philosophy asserted that our misery began the moment we were born. To deny even the Self (Anatma) to become indifferent to pain becomes the goal of life. **How can then indifference generate actions when there is even no vaguely clear end-goal to be reached, and denial is the best recipe?**

Mahatma Buddha talked of four right beliefs:

- Knowledge of misery,
- Knowledge of origin of misery,
- Knowledge of cessation of misery and

- Knowledge of path leading to the cessation of misery.

However, when even 'I' does not exist, who will work for getting these right beliefs? Moreover, what would be obtained? **This incompleteness led to rank pessimism.** The philosophies that emerged to counter this blinded belief system of Mahatma Buddha also suffered from the same pessimism and inherent inertia against vigorous actions.

Buddhism was doing bicep curls but not squatting sufficiently. It took only one part of the Vedic message but ignored the rest.

Nationalism and reformist zeal could not co-exist prominently with Buddhism. (Even though Mahatma Buddha himself was an extremely dynamic man.) It left Buddhism defenseless against savage attacks and created 'Parable of Boiled Frog'. If we put a frog in hot water, it would jump out immediately. However, if we put it in a beaker and gradually increase the temperature of water from cold to warm, from hot to boiling, the frog does not jump out. It dies instead. This is because the nervous system of frog is unable to detect gradual changes in temperature.

- Lack of focus on proactive action plus
- View of life being a misery in either case – action or no action plus
- Belief in everything being futile because everything is temporary and
- Refusal to look into the bigger picture and focusing only on a narrow set of precepts turned Buddhism into a frog.

It offered little resistance to invaders and virtually opened the

doors for savages to India. Whatever Buddhism survived is far from original thoughts of the founder – a countless number of sects/ sub sects with an extremely diverse view and having the only image of Gautam Buddha in common.

Gita cautioned that wise people (Buddhas) must refrain from teaching too much wisdom to less intelligent people. This aggravates situation because they stop doing their duties in delusion of being intellectual. And fail to get wise due to their limitations. Buddhism suffered due to bypassing of this caution.

Pleasures many times exceed the pain

It is true that there is suffering in the world. But to say that it is pure unalloyed suffering, with no iota of pleasure is a dangerous generalization. Absolute unalloyed pessimism cannot goad a man to action. The world is not an abode of misery. The Benevolent God could not have made such a nasty world where suffering reigns. Even the most miserable in the world has some sort of joy that keeps him up. Even stoics had to summon up an exceptional resolve when they prepared themselves for suicide. **No sane being wishes to die because behind all miseries there is hope that the all-blissful God will not leave us in the lurch.** Whether one believes in God or not, in this hope for a better future lies the bliss and acceptance of Supreme power. To deny this is to deny reality. Moreover, a philosophy that denies realism cannot face the challenges of the real world.

Kapila states in Sankhya 5.113 that at least during Sushupti (deep slumber), Samadhi (deep meditation) and Moksha (Salvation) soul gets an experience of Supreme bliss.

Swami Dayanand succinctly explained the flaw in lines of Vedas:

"If you compare the pleasure and pain of the world, pleasures many times exceed the pain. And many pure souls earn the bliss of salvation by constant practice of virtuous actions."

(If Agniveer were to pick the most inspiring quote from entire Vedic teachings it has ever come across, it would undoubtedly be this one.)

This makes the Vedic philosophy distinctly optimistic and invigorating. It assuages the rigor of present life and makes the future hopeful. It illumines our present as well as future.

We wish if someone could have made this statement during times of Mahatma Buddha! History would have been different.

In the absence of this, Buddhism turned to escapism. (even though Mahatma Buddha himself was a man of action.)

When the savages attacked

- We were occupied with our meditation to ignore the self and cause of misery through indifference.
- We neglected built up of strong armies, regular training, and R&D on defense.
- We were indifferent to the need for reformist zeal to break the very roots of the caste system and gender discrimination.
- We refused to look into the Vedas to discover what the original teachings were.
- We were simply practicing indifference to real challenges around.

And today, while Buddhism does not prominently exist in India (except in Dharmashala where Dalai Lama is forced to have asylum after Chinese aggression), the philosophy and the myriad of other philosophies that emerged to amend or counter it, turns us into a fatalistic society. **We have developed high inertia, resist the urge to face challenges, attempt to use philosophy as a tool to justify our escapism and have gradually moved towards becoming indifferent to whatever does not pinch us too strongly.**

Ahimsa has become just an alibi for laziness and cowardice.

Conclusion

We do not mean that Buddhism is to be blamed for all this. Not at all. Buddhism was a natural reaction to the prevailing ironies in the society of those times. An essential one. We believe that people have different needs and level of evolution and hence, for many including Mahatma Buddha, this was the most optimal view of life. For a society that was focusing too much on blind rituals and irrational social practices, Buddhism gave the right shock to spur up more rational and logical thinking. The roots of the problem lay much earlier, and Buddhism was merely a logical and necessary outcome.

- Teachings of Mahatma Buddha are based purely on moral aspects of Vedas.
- His teachings also showcase his respect for Vedas.
- His vocabulary and usages were derived from Vedic texts.
- He was, in summary, a Vedic preacher to the best of his abilities.

There is NO WAY that Buddhism of Gautam Buddha can be termed as separate from Vedic Dharma. It is as much an offshoot attempting to reach the source – Vedic wisdom – as other sects.

However, the defection of the narrow, incomplete focus of Buddhism into a complete philosophy in its own right (which it never meant to be in first place) was detrimental to national interests.

Had Buddhism been a more informed and complete philosophy based on a more thorough and rigorous study of Vedas, instead of its apparent paradoxical rejection based on extremely superficial grounds, history would have been different.

Had Buddhists spent efforts to reform the society the way Raja Ram Mohun Roy and Swami Dayanand attempted, instead of attempting to split into a separate sect (which it never was), history would have been different.

Similarly, if all other sects and cults would not have been based on the bounded rationality of few well-intentioned men and had instead attempted to grab the complete picture of the concepts in their original source, the Vedas, the world would have been a much more sensible place today. Much more tolerant, broader in outlook and rational.

Whatever good that we see in any cult or sect is already existing in Vedas though elaborated through works and teachings of great legends from time to time. However, because most of these founders were addressing their imminent short-term needs and the followers believed in the exclusivity of their sect, the holistic view got missing.

The key lesson is that any incomplete or temporary solution for

today would eventually become a problem tomorrow.

The only way is to adopt the complete solution

Swami Dayanand suggested a way to approach this issue of so many sects and cults and religions touching one part of the elephant each. Let all the common points in all these sects be brought together that are acceptable to all. For example, non-violence, morality, nationalism, truthfulness, non-stealing. Then eliminate all assumptions, beliefs and practices unique to each sect that is not otherwise explainable. This becomes the Universal Dharma for all human beings, and this is exactly what Vedas teach.

Agniveer respects all the great men of history who attempted to bring society closer to Vedic living and aspires that we evolve to reach the original source that all these great legends were attempting to reach – The wisdom of Vedas. Instead of viewing completeness in our own silo, let us attempt to integrate all the silos together into One. Let's get back to the roots instead of holding on to each tiny branch as the source. No, we do not mean that all branches to be cut-off and only root of the tree should remain. We only desire that each branch knows that we form a tree only when all the branches are together and supported by the root. A branch detached from rest of the branches and root would only be a dry piece of wood. Let's all be One Tree and strengthen the roots of the Tree that would then strengthen us all. This is the only way to pay our homage to their legacy. Our failure to do so brought us the miseries we faced till today.

Our success would ensure Shantih (peace, bliss, happiness) everywhere.

ॐ द्यौः शान्तिरन्तरिक्षँ शान्तिः

पृथिवी शान्तिराप: शान्तिरोषधय: शान्ति: ।

वनस्पतय: शान्तिर्विश्वे देवा: शान्तिर्ब्रह्म शान्ति:

सँर्व शान्ति: शान्तिरेव शान्ति: सा मा शान्तिरेधि ॥

ॐ शान्ति: शान्ति: शान्ति: ॥

Note: The views expressed are supposed to be a perspective to stir up thoughts, discussions, and introspection. They may be viewed in the context of the Agniveer's stand and not otherwise.

Chapter 4

Similarities in Islam and Vedas

The concept of Rebirth after this life and births before this life is the central theme of Vedas. However, a new conspiracy has started that claims that the concept of rebirth is not to be found in Vedas and was incorporated in Hinduism much later through Upanishads and Geeta. This conspiracy started with the growth of British imperialism because this was necessary for them to bring Hindus closer to Christianity to obtain Paradise. However, in recent times, now that Islamic rule by sword no more exists in India, thanks to bravery of a whole generation from brave Rajputs like Rana Pratap to valiant Marathas like Chhatrapati Shivaji, this conspiracy has been adopted by modern day fanatic Islamic dawah agents who believe that the only way to achieve Heaven of 72 virgins is by luring people to the fanatic version of Islam.

A modern era preacher like Zakir Naik or Abdullah Tariq, who

have their own versions of Islam to spread would start by showcasing similarities between Vedas and Quran. They would highlight on three key points:

- Both Vedas and Quran believe in One and only One God who is to be worshipped.
- Both Vedas and Quran believe God to be formless.
- Both Vedas and Quran do not believe in concept of rebirth.

And then they would continue to highlight how Vedas have got adulterated and hence Quran alone (the latest abridged version of Vedas) needs to be believed in to be a true Hindu.

Especially after the Agniveer movement in recent months, this movement has intensified a lot. This has to happen because Agniveer movement has started a process of erstwhile Muslims coming closer to Hinduism. Further, many enlightened Muslims are questioning their Maulanas and their beliefs increasingly. Conversion activities by Dawah activists have seen a significant drop in urban and semi-urban regions in last few months. Not to mention the growing impact on netizens. The earlier copy-paste from Zakir articles has reduced because now Hindu activists post reply from Agniveer.

Few years ago, Times of India published an article. Titled 'Namaz and Namo Namah', it praised a group of Muslim pundits who are masters of Sanskrit and hence well-versed in both Quran and Vedas. The article starts with a very secular outlook and then in passing states that both Quran and Vedas believe in One God and do not believe in rebirth.

While we congratulate these Muslim masters of Sanskrit for

love for their foundations, we ask them very specifically:

Will these Muslim scholars of Sanskrit clearly assert that a follower of Vedas, if a good, noble charitable nationalist person, would still be blessed with Paradise by Allah even if he does not embrace Islam or does not believe in Muhammad being a Prophet or refuses to accept Quran as word of Allah or does not believe in Judgment Day?

We all know the answer. Zakir Naik has given it several times – that even the most noble person on earth will have to burn in Hell forever if he or she does not believe in Quran, Muhammad, etc! Now you know what these fanatics mean when they claim that Islam stands for peace!

But, Agniveer considers such articles to be a vindication of the fact that the foundations are gradually shaking. However, to dispel the misconceptions, we would like to equip all truth-seekers with certain critical facts:

(Note: We are referring to Islam as preached by likes of Zakir Naik and IRF. We are not referring to the Islam followed by scientists like Dr. APJ Abdul Kalam and Dr. Pervez Hoodbhoy)

Islam does not believe in the worship of One and Only One God/Allah.

In Islam, one has to include Muhammad along with Allah in worship. The Kalama of Islam was created from two different phrases from two different parts of Quran to mean that "There is no God but Allah" and "Muhammad is his Prophet." You cannot be a Muslim and escape Hell if you recite the first part but refuse to utter the second part. Additionally, you must believe in a million

other concepts that cannot be verified or accepted logically – Heaven, Hell, 72 virgins in Heaven, Angels, Haj, Mecca, Namaz, Circumcision etc etc.

Vedas truly believe in worship of One and Only One God/ Ishwar.

As per Vedas, there is no agent needed between you and Ishwar. You have a direct connection. All other people and resources and mere tools to reach Him and one need not remember them during worship. For more details, read my book "Essence of Vedas."

Islam does not believe in formless God/Allah.

As per Islam, God has a finite shape, and he sits over the 7th sky on top of a throne. He is like a giant amoeba who keeps changing shape and has boundaries. Instead of being formless, he has dynamic but limited form.

Vedic Ishwar/ God is truly formless.

The Vedic Ishwar is omnipresent and hence there is no space vacant of him. He is within and outside everything, everywhere and every place. That is why you need not go to a temple, mosque, pilgrimage or Kaba to seek Him. He is within you. In fact, you are within Him, and you can find Him through your mind by doing noble actions, meditation and enhancing knowledge. For details, read my book "Essential lessons from Vedas."

Quran clearly believes in rebirth.

Unlike popularly believed, the original Quran has several verses that demonstrate without a doubt that Quran has foundations in

the theory of rebirth. Muhammad himself willed to take birth again and again. The only way that Islam can refuse belief in rebirth is by refusing to accept the words of Muhammad.

Here are some Quranic verses on rebirth:

And well ye knew those amongst you who transgressed in the matter of the Sabbath:

We said to them: "**Be ye apes, despised and rejected**."

[Quran 2:65]

Say: "…. Those who incurred the curse of Allah and His wrath, those of whom some he transformed into apes and swine, those who worshipped Evil; --these are (many times) worse in rank, and far more astray from the even Path!"

[Quran 5:63]

When in their insolence they transgressed [all] prohibitions, We said to them: "Be ye apes, despised and rejected."

[Quran 7:166]

Agniveer

The above verses clearly show that Allah gives different bodies to the people as per their deeds. This is merely the concept of rebirth in any religion. The only difference is that Allah takes no time in changing the bodies for the souls whereas all others believe this process to be carried out under relatively slow natural unchangeable laws.

We are not to be frustrated from changing your Forms and creating you [again] in [forms] that ye know not.

[Quran 56:60, 61]

Agniveer

This verse seems to be an answer from Allah to a question, "will you create me in different forms again and again?"

Tafsir e Azeezi contains a hadith in which Muhammad says- "It is confirmed that you have been created to sustain for eternity. It is also confirmed that you die and go to other world every time and you will continue to do so forever".

How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

[Quran 2:28]

Agniveer

This verse is totally in sync with two main concepts of Vedas. One the uncreated souls and second their cycle of birth and death. The word "ye" is the proof of existence of the entity "ye", even before Allah gave life to it. If Allah would have created this entity "ye", the verse would have been "…seeing that ye did not exist and He made you existent…". This contradicts with the common belief of many Muslims that souls are created by Allah. To hold this verse true in all era and thus Allah to be outside the time bound, "ye" has to be without beginning as mentioned in this verse.

Life after death and death after life in cyclic order is clearly

evident from the verse, which is exactly the same as that of Vedic concept of "Punarjanm" or "Rebirth".

Some people might say that giving life again implies the rising up of dead from the graves on judgment day, but then in that case, Quran will not be eternal as claimed by Mullahs and will become useless after judgment day. Anything can be said as eternal only when it remains with all its properties till eternity. So, guiding people, being the property of Quran should always be there till eternity. For being so, people to be guided should always be there till eternity. And this verse to become applicable till eternity, there should be no end of this process of life-death-life-death…..

Putting this in simple words, if heaven and hell are eternal, Quran can't be eternal because this verse cannot be applied on those sitting in everlasting heaven or hell!

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.

[Quran 3:169]

Agniveer

Yet another verse, which claims rebirth, leaving no confusion whatsoever

It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.

[Quran 76:28]

Agniveer

Tafsir e Husaini while describing this verse says-"Means that Allah can transform one in better or worse state from now or He may keep same as now".

The likeness of the life of the present is as the rain which We send down from the skies.

[Quran 10:24]

Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is [only] Allah who prevails over all things.

[Quran 18:45]

Agniveer

These verses may not look relevant in the first sight but when looked closely, they present beautiful combination of science and philosophy of rebirth. Everyone knows that water is not created in the skies but it moves in a cycle of vaporisation and condensation. It goes from down to up and up to down. It is mentioned in the verse that when water is no longer there, vegetation gets dried, it means the death. But does water vanish really? No, rather it again goes up and comes down in the next cycle. So, life, being similitude of water, is also in a cycle of birth and death

If someone says that life and death are not cyclic then this verse has to be false as well as non scientific. It will be false because of claiming similarity between water and life and non scientific because of assuming water to be created in the skies instead of

remaining in the cycle.

Didst thou not Turn by vision to those who abandoned their homes, though they were thousands [In number], for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

[Quran 2:243]

Then We raised you up after your death: Ye had the chance to be grateful.

[Quran 2:56]

Agniveer

Both verses talk about rebirth clearly.

It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?

[Quran 6:95]

And who is it that brings out the living from the dead and the dead from the living?

[Quran 10:31]

It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out [from the dead].

[Quran 30:19]

"Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."

[Quran 3:27]

Agniveer

Verses are clear in stating that life and death are cyclic and occur one after another just like day and night.

Some Muslim friends argue that bringing living out of dead and dead out of living mean "living baby from the dead semen" and "dead semen from the living male". But it cannot be the meaning at all. There is a huge difference between "non living" and dead. Dead implies for someone who possessed life in past but not now, whereas non living is something which has nothing to do with life or death because it had no potential to become alive anytime. For example, pan, paper, fan, etc are never called as dead; rather they are called as non living. So, semen should be called as non living rather than dead. So, it is proved that "dead" the above verses refer to someone who possessed life and again it will be alive. This is what rebirth is!

Has not He, [the same], the power to give life to the dead?

[Quran 75:40]

Agniveer

O my beloved Allah! We know you have the power, but our Muslim brothers and sisters don't believe! I know you have power to convince them as well, hope You will do it!

The Prophet said: …I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred…

[Bukhari 4.54]

Agniveer

In the end, we would say that could Prophet, who was an ideal person and a role model for his country, a chosen one by Allah, think anything opposite to Allah's will? If concept of rebirth is anti Islamic and against Allah's will, could Muhammad wish to get life again and again? Answer is no.

The implications of this is obvious – in reality Muhammad believed in concept of rebirth.

However, after he died, and perhaps even during his lifetime, many spurious verses were added to original Quran to further the designs of his politically motivated companions who were bent on killing each other.

Just think that had this modern Quran been indeed foolproof and final authentic version revealed to Muhammad, was Allah incapable enough to not ensure that the Quran was preserved in written and documented format in Muhammad's lifetime itself? Why did Allah allow in Lohe Mahfooz to have verses in Hadiths which talk of goat eating some verses of Quran? Why did Allah leave the task of documenting Quran on Muhammad;s followers after his death? And why were they fighting each other if Quran was supposed to preach only peace? Why did Allah kill the Caliph who is said to have compiled modern Quran? In brief, if modern

Quran is considered final and foolproof, it would be derogatory to intents of Allah. But yes, Quran does indeed contain many verses of Muhammad and they unambiguously show that he wanted to propagate the concept of rebirth.

We accept that there are many verses in Quran which talk about just one life here and a permanent heaven and hell hereafter. But current Quran is not the same as Muhammad dictated to his Sahabas (companions). It has undergone many interpolations by the so called followers of Muhammad to fulfil their own agenda of ruling the world by hook or by crook. Muhammad always believed in rebirth, which is evident from his wish to get many lives one after another.

Even someone like Zakir Naik also knows this very well. He was asked once whether Heaven and Hell are eternal? He replied that only Allah is eternal and Heaven/Hell will come to end one day. Which clearly means that the cycle will be repeated after that if Allah is just and kind.

We request every Muslim brother and sister to reject biased and unscientific adulterations of modern Quran and come back to the original Quran of Muhammad which guides us to follow only the Vedas, the true knowledge, which is the root of every rational concept of every religion.

Vedas clearly believe in rebirth.

Contrary to mischievous propaganda, Vedas have their foundations in the theory of rebirth. Almost all mantras of Vedas implicitly assume that rebirth happens across various species and situations as per Karma or actions of the soul. The sanskaras or tendencies of mind of the soul is carried from one birth to another and thus,

despite we not remembering details of past lives we still continue our progress from the same point where we left past life. This is like we are not remembering when we last sang a tune but can easily do it when situations come. More details, read my book "Essential lessons from Vedas."

We provide some mantras from Vedas that specifically talk of rebirth:

Rigveda 10.59.6-7

O Blissful Ishwar, Please provide us again healthy eyes and other sense organs in next birth. Please provide us powerful vitality, mind, intellect, valor again and again in next births. We achieve bliss in this life and future lives. May we keep looking up to your glory always. Keep us in peace with your blessings.

O Ishwar, you provide us space, earth, and other elements again and again so that our sense organs function. You provide us the ability to have good health and enjoy life in every birth. You make us strong again and again in various births.

Yajurveda 4.15

Whenever we take birth, may our deeds be such that we get a pure mind, long life, good health, vitality, intellect, strong sense organs and a powerful body. In next life also, keep us away from bad deeds and indulge us in noble actions.

Atharvaveda 7.67.1

May we get a healthy sense and work organs in next life as well. May I am full of vitality. May I have spiritual wealth and knowledge

of Ishwar and Vedic concepts again and again. May we be selfless for the welfare of world in next lives again and again. May our deeds be noble so that we get a human life and always get purity of mind and actions so that we can worship you and achieve salvation.

Atharvaveda 5.1.2

One who conducts noble actions obtains noble lives in next births with a strong body and sharp intellect. Those who conduct bad deeds get birth in lower species. To experience the fruits of past actions is a natural trait of soul. After death, the soul resides in Vayu, Jala, Aushadhi, etc and again enters the womb to take next birth.

Yajurveda 19.47

There are two paths for the soul. One path Pitriyan provides birth again and again through the union of father and mother, good and bad deeds, happiness and sorrow. The other path of Devayana frees the soul from the cycle of birth and death and provides bliss of salvation. The whole world reverberates with both these paths. And after both, the soul again takes birth as the progeny of father and mother.

Rigveda 1.24.1-2

Question: Whom do we consider the most pure? Who is the most enlightened one in the entire world? Who provides us mother and father again in the world after gifting us ultimate bliss or Mukti?

Answer: The self-enlightening, eternal, ever-free Ishwar alone is most pure. He alone provides us mother and father again in the

world after gifting us ultimate bliss or Mukti.

Hence, it is amply clear that those who claim that Vedas have no concept of rebirth are either fooling themselves or the world.

Quran is not available in an original form, and it is impossible to find original Quran composed by Muhammad.

Quran has been subject to tremendous distortions due to infighting between relatives and followers of Muhammad during his last days and after his death. Some sects believe that original Quran has 17000 verses which is very close to a number of unique verses in Vedas. In fact, there is no instruction in Quran to call this book Quran alone. Several other names also come which include names used to denote Vedas, Old, and New Testament! It is more plausible than the contemporary belief that Quran actually refers to Vedas as Divine or Heavenly Books. Because many poets before Muhammad also used to praise Vedas. We shall review this in a subsequent article. Also unlike Vedas, there is no logical method devised to protect Quran from distortions. It only relies on memory of those people who escaped being killed by Caliph for reciting a version of Quran that was not acceptable to him.

Vedas are unchangeable and available in the same old pristine format.

In lines with the mathematical genius of ancient Hindus, Vedas have been preserved in a mathematically robust technique to preclude the possibility of distortion of even a single syllable. Even if someone tries to publicize a distorted Veda, that can easily be tracked and rectified. No other book on earth can claim to have

such sound methods of protection from times beyond known history. There has never been a time when literature claims that Vedas were being written. The oldest texts of the world with more than 20000 verses is still available in the same unadulterated format as it was originally gifted by Ishwar during the inception of civilization. To know details of this, read the book "Vedas - Myths and Reality."

Contemporary Islamic philosophy is full of logical loopholes while Vedas are without such loopholes.

Further, Vedas do not force anyone to mug up Vedas but approach Vedas only in a rational scientific manner in sync with one's spiritual development. After all, there is no scope for anyone trying to fool God by believing blindly in Vedas and saying Tauba or Sorry like in Islam or Christianity. This is because Vedas rightly are based on the foundation that human ignorance cannot be removed all together in one single life and demands rebirth. While Vedas answer all riddles in life and allow the scope to each soul to understand at their own pace, religions like Islam and Christianity, with their insistence on single life, have blatant loopholes in their philosophy. For a snippet, read my book "Test Of Fanatic Ideology."

While Vedas even accommodate refusal to accept Vedas as divine to progress further, Islamic fanaticism condemns all non-believers, how so much noble, to Hell fire forever.

In light of above indisputable facts, any true seeker of Allah should take recourse to Vedas alone. Times of India should, instead of trying to promote blind faith, extol Muslims to embrace Vedas and concepts of rebirth and One Allah (and no Prophet) to spread peace and harmony instead of wishes of Hell for non-believers.

We must explore how we can join hands the way we were joined as one single family before butchers like Muhammad Bin Qasim, Khiljis, Ghazni, Ghauri, Tughlaqs, Lodhis, Babur, Humayun, Shershah, Akbar, Jahangir, Shahjahan, Aurangzeb and other impotent Mughals, Tipu Sultans, Nadir Shahs, Durranis etc raped our mothers and killed our fathers to create towers of cut-heads to make us leave the Dharma of our forefathers. The remaining gap was fulfilled by anti-national Sufis who fooled people and sided with enemies of the country. And yes, the foolish caste-system that disallowed our Muslim brothers and sisters from coming back home was the last nail in the coffin.

However, we have now removed that nail and are in the mission of bringing our lost brothers back to the glory of our original ancestral home by welcoming them back. We are in this mission not out of any false illusion of a paradise of virgins, nor any petty gains here. We are in this mission to build the bridge to home once again and make the nation and world prosper. We are in this mission to rewrite those painful chapters of history where we forgot the message of Vedas and allowed ourselves to be tortured by our self-created destiny. Yes, we all were an accomplice in this tragedy – those who left home, those who did not call them back, those who fought for the butchers and those who did not support the Shivajis and Prataps. But now is the time to learn from the mistakes and make Bharat the golden lion once again!

And we are into this mission with utmost truthfulness and honesty because they alone are escalators to ultimate bliss – for self and the world!

Conclusion

To conclude, we reproduce an except from Arya Musafir's amazing poem:

आ फिर से गले मिल के पुरखों को दिखा दें
दो भाई मिलें फिर ये माता को दिखा दें
हाथों में हाथ डाल के फिर से वो ही मस्ती
दुनिया को भी थोड़ा सा रुला दें औ हंसा दे

About Author

Sanjeev Newar is a Yogic scholar of Vedas, Gita and Hinduism. He has written several popular books on Vedas, Yoga, spirituality and misconceptions on Hinduism. He is the founder of Agniveer - a spiritual movement that works for equality of castes, genders, regions and religions in India and abroad. He is pioneer of Dalit Yajna initiative to bring caste equality in tribal regions. He is an eloquent poet, orator and motivational expert who works to address suicidal or depressive tendencies. He is an alumnus of IIT-IIM, and a noted data scientist specializing in Risk Management.

About Agniveer

Agniveer was founded by Shri Sanjeev Newar, an IIT-IIM professional, data scientist, and Yogi to provide a solution-oriented, spiritually driven, and honest approach to improving the world - within and outside an individual. Agniveer specialises in practical applications of the timeless wisdom of Vedas, Gita, and Yoga to address the contemporary challenges of life. Thousands of testimonials of transformation - from people who were on the verge of committing suicide, fighting depression, confused about life, directionless, unable to address social injustice around - attest the massive change it has been able to bring.

Agniveer takes credit in bringing several ignored, uncomfortable but critical issues to public attention. Agniveer is the leading advocate of social equality in India and pioneer of 'Dalit Yajna' initiative to break caste and gender barriers. Agniveer spearheaded the Muslim women rights campaign facing a severe backlash from conservative and fanatic elements. Yet, it was successful in bringing details of disgusting practices like Halala, sex-slavery, polygamy, triple talaq and love jihad to the limelight and evolving a consensus against them. Agniveer women helpline deals with such cases and has brought many smiles.

Agniveer also introduced the concept of unarmed combat workshops across sensitive parts of the country to create a skilled team that is able to defend vulnerable from criminals. Agniveer is a prominent champion of de-radicalization and has brought innumerable youth to join the mainstream path. Agniveer's narrative on history has created a significant momentum to question the authenticity of populist history taught out of political compulsions.

Agniveer has published several books on social equality, caste equality, gender equality, human rights, the controversial religious rights and history, apart from books on self-help, Yoga, Hinduism, and life-hacks. Readers appreciate the books for straightforward, original, solution-oriented, practical, fresh, and mind-bending experience.

Everyone keen to live a meaningful life to fullest is welcome to join or support Agniveer mission.

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